

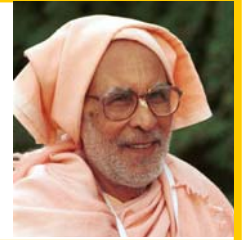


# BHAKTI PATRIKA

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Guided and Inspired by

Srila Bhaktivedanta Narayana Gosvami Maharaja

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## Chant

Hare Krishna

Hare Krishna

Krishna Krishna

Hare Hare

Hare Rama Hare Rama

Rama, Rama Hare Hare

**And Be Happy.**

## Sri Radha Tattva (The Principle of Sri Radha)

Excerpts from class given by Sri Srimad Bhaktivedanta Vamana Gosvami Maharaja on September 4 1992 on the occasion of Sri Radhastami.

Today is Sri Radhastami, the appearance day of Srimate Radharani. Sri Radhastami comes 15 days after Sri Krishna Janmastami (the appearance day of Sri Krishna). Just as the appearance of Bhagavan Sri Krishna is possible in the hearts of *jivas* (the living entities) at every moment, the same thing is true for the appearance of Sri Radhadevi. Wherever there is a possibility of the appearance of Bhagavan, there is the possibility of the appearance of His personal potency (*cit* or *svarupa sakti*).

While discussing the scriptures of *sanatana dharma* (eternal occupation of living entities), we can see that *saktiman* (the energetic) has no identity without His *sakti* (energy) and also that *sakti* has no identity without *saktiman*. *Sakti* and *saktiman* are non-different i.e. they are one entity.



Vedic scriptures clearly disclose that *sakti* is sheltered in and relies upon *saktiman*. Krishna is *sarva-saktiman*, the fundamental basis of all types of *saktis*; thus *sakti* must be subordinate to Him. We cannot fail to accept it. Still when we consider *sakti* and *saktiman* separately, we see that one does not exist without the other.

*radha krishna aiche sada eka-i svarupa*

*lila rasa asvadite dhare dui rupa*

Thus Sri Radha and Sri Krishna are one, yet They have taken two forms to enjoy the mellows of pastimes. (CC Adi-

*lila* 4.98).

One *murti* (deity) of Krishna is divided into two, resulting in the forms of *sakti* and *saktiman*.

Although there is mention of *ananta* (innumerable) *saktis* in all the scriptures, three *saktis* are considered to be prominent: *svarupa sakti* (internal potency – which manifests the spiritual world), *maya sakti* (manifests the material worlds) and *jiva sakti* (manifests all the living entities).

Sri Radha is that *svarupa* (*cit, antaranga or hladini*) *sakti*. The word 'Radha' has come from the verse '*tat rase dharanat radha vidvadabhih parikirtitah*'. This means that the person who is embraced by Sri Krishna in the *rasa-stali* (place of *rasa* dance) is Radha.

It is also stated '*anyaradhito nunam bhagavan harir isvarah*' Bhagavan Sri Hari was worshipped to the highest extent by Radha. No other *sakti* of this world is able to worship Him more than Her.

Radha, Radhika, and Sarva-Sadhika are three of Her names. By Her worship, She has controlled Bhagavan more than anyone else, and therefore Her name is Radha. For this reason, another name of Radha is Sevarani, the queen of service. All vision and skills needed to control Bhagavan are at Her command.

## “Sri Radha Tattva”

When Krishna is represented without Radha. He has no identity. The manifestation of His moods and everything else is Srimate Radharani. Also without Her, one cannot conceive of His existence and personality.

Sri Krishna is the only *sevya vastu* (entity to be served). That Krishna is controlled by *seva* (service). The previous *acaryas* (teachers) in our line have said, “You should do *hari bhajana* (worship of Sri Krishna) under the guidance of the original *asraya vigraha* (the deity of the abode of service).” Srimate Radhika is the original *vi-graha*. It is imperative to serve under the guidance of Srimate Radhika. We see in the *bhajans* (songs) of the *mahajanas* (elevated souls)

*asraya laiya bhaje, krsna nahi tare tyaje, ara saba more akarana*

“If one worships Krsna under the guidance of the *asraya vigraha*, Radharani, Krishna can never leave that person.”

*Sakti* and the different functions of *sakti* have been named according to the various divisions and these divisions should not be merged together. There is only one *sakti* not two. The same *sakti* of Sri Bhagavan in transcendental activities is *cit-sakti*, and in material activities is *jada-sakti*. The *svarupa* (form) of *cit-sakti* is Radhika and the form of *jada-sakti* is *mahamaya*.

Goloka Vrndavan is the *nitya dhama* (eternal

*devi krsna-mayi prokta  
radhika para-devata  
sarva-laksmi-mayi sarv  
kantih sammohini para*

“The transcendental goddess Srimati Radharani is the direct counterpart of Lord Sri Krishna. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord.” (*Brhad Gautamiya Tantra*)

*sahaya guravah sisya  
bhujisya bandhavah striyah  
satyam vadami te partha  
gopyah kim me bhavanti na*

“O Partha, I speak to you the truth. The *gopis* are My helpers, teachers, disciples, servants, friends and consorts. I do not know what they are not to Me.” (*Adi Purana*)

abode) of Sri Krishna, and by His service that destination can be attained. The *bhajana* (meditation), and *nama kirtana* (singing of the holy names) of Krishna, along with accepting His *caranamrta* (foot bathing water) and *prasada* (remnant), is the most desired and unsurpassed religion. Sri Krishna alone is the eternal Absolute Truth, and His *saktis* and associates are also eternal. All the universes exist because of Him. He alone is the origin of all. By the influence of His *acin-tya* (inconceivable) *sakti*, Krishna has unlimited qualities, unlimited prowess and unlimited pastimes.

When Sr Bhagavan is divided into two parts, Radha appears from the left side of His body. As Sri Krishna is beyond material nature, similarly Sri Radha is also,

“You should do *hari bhajana* (worship of Sri Krishna) under the guidance of the original *asraya vigraha* (Sri Radha).”

in the same way, *nirguna* (transcendental), eternal, and the embodiment of truth. Sri Krishna is the father of the world and Sri Radha is the mother of the world. In comparison to the father, the mother is hundreds of times more praiseworthy and worshipable. They are both one *tattva*. Just as there is no difference between milk and its whiteness, in the same way there is no difference between Radha and Krishna. Sri Radha is the intelligence and wealth of Sri Krsna and She alone is the original transcendental nature. That supremely auspicious Maha devi Sri Radhika has no worldly birth or karma. When Sri Hari descends to manifest His *lila* (pastimes), Sri Radhika also appears to assist in that *lila*. By whose mercy *gokula-pati* Sri Krishna has become the Supreme Lord, She alone, in the form of Sri Radhika, has been described as the Parama devi.

Radha *tattva* is very deep, confidential and endless.

*man-mahatmyam mat-saparyam  
mac-chraddham man-mano-gatam  
jananti gopikah partha  
nanye jananti tattvatah*

“O Partha, the *gopis* know My greatness, My loving service, respect for Me, and My mentality. Others cannot really know these.” (*Adi Purana*)

*trai-lokye prthivi dhanya  
yatra vrndavanam puri  
tatrapi gopikah partha  
yatra radhabhidha mama*

“O Partha, in all the three planetary systems, this earth is especially fortunate, for on earth is the town of Vrndavana. And there the *gopis* are especially glorious because among them is My Srimati Radharani.” (*Adi Purana*)

# Ravel (the appearance place of Srimati Radhika)

Sri Srimad Bhaktivedanta Narayana Gosvami Maharaja

**[Sri Bhaktivedanta Narayana Gosvami Maharaja leads a pilgrimage around Sri Vrndavana mandala during Kartik month (usually occurs mid October to mid November) every year. The pilgrims visit the prominent places in Vrndavana and at each location, the glories of those holy places are mentioned. The following is an excerpt from classes when the pilgrims came to a place called Ravel. ]**

King Vrsabhanu and Queen Kirtida are the mother of Srimate Radhika. They moved here from Varsana with the hope that being closer to the Yamuna and blest with a child. The name Vrsabhanu has a significance with the sun. Bhanu means sun and what does the sun do? The sun shines its light and by its heat, purifies everything. The sun also evaporates the water from the ocean and forms fresh rain clouds. The sun is thus considered an ocean of mercy. Just like when the moon rises when one is in the sea it appears that it has arisen out of the ocean, similarly in the ocean of Vrsabhanu, the moon of Srimate Radharani appeared.

*vrsabhanudadhi-nava-sasi-lekhe!  
lalita-sakhi guna-ramita-visakhe!*

["Just as the moon was produced from the churning of the Milk Ocean, You have arisen like the new moon from the ocean of Vrsabhanu Maharaja's affection for You. O dearest friend of Lalita! O You who have captivated the heart of Your intimate *sakhi* Visakha with Your charming (*lalita*) qualities of friendship, kindness and loyalty to Krsna." (Sri Sri Radhika Pada-Padme Vijnapti verse 3)]

Srimati Radhika is very near and dear to Sri Vrsabhanu Maharaja. Therefore, most people call Her Vrsabhanu-nandini, the beloved daughter of Vrsabhanu Maharaja. Very few people call Her Kirtidanandini. The word ravel means "great landlord", and therefore this place is named after Vrsabhanu Maharaja.

Srimate Radharani is the supreme enjoyable potency, the universal mother, the *hladini sakti* (pleasure giving energy).

Early one early morning Vrsabhanu Maharaja went to the Yamuna to bathe, and there he saw a very effulgent thousand-petal lotus flower. In the middle of the lotus was a very attractive baby girl, Srimati Radhika, but Her eyes were closed. She did not want to see this world. She wanted to open Her eyes and see only Krishna's face. With great affection he took that girl to his house, gave Her to Kirtida-sundari, his beautiful wife Kirtida, and they adopted Her.

Understanding that the Supreme Lord, *sarvasaktiman* (the all-powerful) Sri Krsna had already appeared on Earth, Sri Narada Muni concluded that His *svarupa-sakti*, His complete internal po-

tency, Srimati Radhika, must have also appeared somewhere. He went to the house of Vrsabhanu Maharaja and, after receiving his obeisances, asked him if he had any children. Vrsabhanu Maharaja replied, "Yes, I have a son named Sridama." Rsi Narada asked, "Do you have a daughter?" Vrsabhanu Maharaja replied, "Yes we have one daughter." Rsi Narada said, "I want to see Her, to give Her blessings and read Her future."

Vrsabhanu Maharaja became very happy that Sri Narada Muni wanted to see his daughter. Sri Naradaji asked him to quickly bring paraphernalia for blessing Srimati Radhika. As soon as Vrsabhanu Maharaja went outside, Narada Muni began to pray to Srimati Radhika's lotus feet, "*Kada karisyasiha mam krpa-kataksa-bhajanam?* - O Srimati Radhika, when will You bestow Your mercy upon me?"

Srimati Radhika then displayed Her *kisori* form - Her ever-present, eternal form as a thirteen and a half year-old girl - along with Lalita, Visakha and all the *asta-sakhi gopis*. At that time Sri Narada Muni felt very happy. That is why he is always present in Vrndavana - to get the darsana of Srimati Radhika.

Shortly after Nanda Baba, Yasoda Maiya and baby Krishna came to see the daughter of Vrsabhanu Maharaja. At that time they were swinging the infant Srimate Radhika on a swing and Krishna seeing Her just went running as fast as He could on His little legs up to Her and with His lotus hand touched Her. Immediately Her lotus eyes fluttered open and the very first thing She saw in this material world we live in was the blue blackish lotus face of Krishnacandra and a most wonderful smile came upon Her lotus face.

Srimate Radhirani can attract Krishna in so many ways by her wonderful qualities that Krishna cannot remain from Her. That is why another name for Her is 'Hare' because She steals the mind of Krishna Himself by completely inundating Him with Her love.

That is why within the greatest of mantras, the Mahamantra is found this name "Hare". Krishna becomes so delighted and pleased when we chant "Hare, Hare" because we are invoking His beloved. Srimate Radharani becomes so ecstatically joyful whenever we chant "Krishna, Krishna" because She sees that we, the conditioned souls, are remembering our father, the supreme Lord Krishna, after a long illusory illness of forgetfulness and because She is so merciful, She is extremely pleased that we are finally regaining our spiritual health again.

# Approach Krishna through Radha

[Excerpts of a class given by Srila Bhaktivedanta Swami Prabhupada on September 18 1969 in London on the occasion of Sri Radhastami.]



Today is the birth, appearance day of Srimati Radharani, Radhastami. Radharani is Krishna's pleasure potency (*hladini sakti*). As we understand from Vedic literature, Krsna has many varieties of potencies. *Parasya saktir vividhaiva sruyate*. Just like the same example, as a big man has got many assistants and secretaries so that he hasn't got to do anything personally, simply by his will everything is done, similarly, the Supreme Personality of Godhead has got varieties of energies, and everything is being done so nicely.

Just like this material energy. This material world, where we are now living, is called the material or external energy (*bahir-anga-sakti*) of Krishna. That is also explained in the Bhagavad-gita, *mayadhyaksena prakrithi sruyate sa-caracaram*: "Under My superintendence the material energy is working." The material energy is not blind. It is... On the background there is Krsna. Similarly, there is another energy, which is internal energy. By the internal energy the spiritual world is being manifested. As this material world is being manipulated under the external energy, similarly, the spiritual world is also conducted by the internal potency. That internal potency is Radharani.

*Anandamayo bhyasat*. In the Vedanta-sutra the Absolute Truth is described as *anandamaya*, always in pleasure potency. When you want *ananda*, pleasure, you cannot have it alone. Alone, you cannot enjoy. When you are in the circles of friend or family or other associates, you feel pleasure. *Ananda* means there must be others. So because Krishna, the Absolute Truth, is *anandamaya*, therefore *eko bahu syam*, He has become many. We are also Krishna's part and parcel, to give pleasure to Krishna. And the chief pleasure potency is Radharani.

If we do not understand Krishna, how we can understand how Krishna is enjoying? That is not possible. But the Gosvamis, they're giving us information what is the pleasure potency of Krishna. That is Srimati Radharani.

We pray to Radharani because She is the pleasure potency of Krishna. Krishna means "all-attractive." But Radharani is so great that She attracts Krishna. Krishna is all-attractive, and She is attractive (attractor) of Krishna. So what is the position of Srimati Radharani? We should try to understand this day and offer our obeisances to Radharani. *Radhe vrndavanesvari*.

*tapta-kancana-gaurangi radhe vrndavanesvari  
vrsabhanu-sute devi pranamami hari-priye*

Our business is "Radharani, You are so dear to Krishna. So we offer our respectful obeisance's unto You." Radharani is *hari-priya*, very dear to Krishna. So if we approach Krishna through Radharani, through the mercy of Radharani, then it becomes very easy. If Radharani recommends that "This devotee is very nice," then Krsna immediately accepts, however fool I may be. Because it is recommended by Radharani, Krishna accepts. Therefore in Vrndavana you'll find all the devotees, they're chanting more Radharani's name than Krishna's. Wherever you'll go, you'll find the devotees are addressing, "Jaya Radhe." You'll find still in Vrndavana. They are glorifying Radharani. They're more interested, worshipping Radharani. Because however fallen I may be, if some way or other I can please Radharani, then it is very easy for me to understand Krishna.

If you go by the speculative process to understand Krishna, it will take many, many lives. But if you take devotional service, just try to please Radharani, and Krishna will be gotten very easily. Because Radharani can deliver Krishna. She is such a great devotee, the emblem of *maha-bhagavata*. Even Krsna cannot understand what is Radharani's quality. Even Krishna, although He says *vedaham samatitani*, "I know everything," still, He fails to understand Radharani. Radharani is so great. He says that... Actually, Krishna knows everything. In order to understand Radharani, Krishna accepted the position of Radharani and appeared as Sri Caitanya Mahaprabhu.

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## BHAKTI - International Society for Bhakti-yoga

The International Society for Bhakti-yoga - aka BHAKTI - was formed by His Divine Grace Srila Bhaktivedanta Narayana Maharaja as a foundation to facilitate the practice and delivery of Bhakti-yoga and Gaudiya Vaisnavism, for all people of the world. Bhakti-yoga means union with God through loving devotional service. The words 'Gaudiya Vaisnava' refer to anyone who practices *bhakti-yoga* as a devotee of Sri Krishna in the line of the great preceptor Sri Caitanya Mahaprabhu. Being based on the Vedic Literatures, this path is guided by a universal philosophy and a practical way of life. It can be adopted by everyone, regardless of one's stated religion, age, gender, race, creed or nationality. The ideals of *bhakti-yoga* are non-sectarian as they relate to the eternal function of every living being in relationship with the Supreme Conscious Being, known in the Vedas as Lord Sri Krishna.

## Mission Statement

Our aim and object is to present the ancient wisdom of the Vedas (the world's oldest philosophical texts) in its pure and original form for the benefit of all mankind without regard to gender, race, creed, nationality or any other temporary material distinction. Pure Bhakti-yoga is the eternal science of the soul, and the process of realizing our true nature and our eternal position, as part and parcel of the Original Creator known as Sri Krishna. By the process of *bhakti-yoga* we can attain true and eternal happiness in our true home, Sri Goloka Vrindavan.

Translations of verses or quotations from scriptures, unless otherwise stated, are from the books of Srila Bhaktivedanta Swami Prabhupada.

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